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CONDUCTED BY
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GEORGE W. MYERS, PRINTER.

THOUGHTS IN AUTUMN.

The leaves from the trees
Are all dropping away,
Like the friends of my youth,
That are gone to decay.
Vain world that I dwell in,
My spirit is free
From thy spells that once flung
Their enchantment o'er me.

We dream away life
From the mind's very birth,
And worship as idols,
The nothings of earth;
'Till time rings the knell
Of our youth's dying years,
And thought, like the sear leaf
Of Autumn appears.

Reflection comes late,
But it tarries full long,
When life's banquet is stript
Of its garland and song;
Yet wisely doth God
In his mercy decree,
That our feelings should change
Like the leaves of the tree.

As the worm that will turn
To a butterfly gay,
Spins its own snowy shroud;
So we creatures of clay
May weave such a garment
Of light for the tomb,
As will lay up the soul
'Gainst a season of bloom.

The leaves from the trees
Are all dropping away,
Like the friends of my youth,
That are gone to decay:
But hope points to me,
As to nature a spring,
When my spirit shall rise
Like the bird on the wing.

THE OBSERVER.

From the Rev. Jasper Adams' Sermon.

SCIENCE NOT UNFRIENDLY TO RELIGION.

It has been sometimes alleged, that scientific pursuits are unfriendly to religion, that they tend to originate and nourish infidel feelings and principles. This is a grave charge against science and scientific men, and ought not to be made without the best reason. Is it possible for any one to say, that there is any thing in science, from which disbelief in Christianity can naturally spring? Is it clear, moreover, that the fact itself must be admitted, that infidelity is more common among scientific men than among other classes? Science and religion are kindred and congenial subjects, there ought to be the strictest alliance between them, each is a portion of eternal and universal truth, and a severance of the one from the other is forced and unnatural. In truth, infidels have been very rare among men whose understandings were of the first order. Bacon, Milton, Locke, and Newton, were all Christians from study and conviction. And it may be asserted with safety and entire confidence, that no man of a good mind, and of untroubled habits and character, ever made a full, fair and honest examination of the evidences of our holy religion, without becoming a Christian from conviction. Infidelity springs from many causes, which belong to men of all other pursuits and professions, as well as to men of science. It may be believed sometimes to spring from excessive rigour in domestic religious education,—parents sometimes disgust their children, by clouding with unnatural gloom and moroseness, the sunshine of the religion which they profess, and which they, therefore, inculcate without success on their children. Sometimes it springs from early impressions made by the sneers, and insinuations of parents and other superiors, or of licentious companions or again, from the reading of infidel writings.—Occasionally, too, we meet with a person of a temper naturally perverse, and of a heart and understanding uncongenial to the sublime truths and holy aspirations of religion.

Infidels themselves consist of at least three classes.

1. One class consists of those who are living in cherished habits of sin, and who, therefore, have the strongest possible interest and a personal interest too, in believing Christianity to be untrue. We all know the perverting and blinding effect of personal interest and passion. They perceive, that if they were to admit the truth of Christianity; they must break off their habits of sin. If Christianity is true, they see the great gulf of destruction yawning before them. Again, 2. another class consists of men of small minds, who find in infidelity a source of distinction, and the means of gratifying their self-importance. Like all other men, they wish for distinction of some kind; and their small abilities will not permit them to expect it in the more useful and honourable ways in which men are accustomed to acquire it. The distinction at which they aim, and their inordinate sense of self-importance, can easily be gratified by affecting singularity, by undervaluing what others esteem, and by doubting or denying what others believe. This method of attracting notice and acquiring distinction, is of all the most easy,—it costs no study, it demands no labour, or love of truth,—it calls into exercise no candour, no fairness, no integrity, no patient investigation, and no powers of discrimination between truth and falsehood. Whereas, to become a Christian from conviction, calls into exercise all these most estimable and valuable qualities of the heart and understanding. 3.—Still another class of infidels consists of men who devote themselves so exclusively to a single object or profession, that their minds become contracted by its exclusive pursuits,—they look at their own business as containing every thing valuable in this life, and they exclude from their minds all the concerns of the life to come. Men may, and often do become so absorbed, nay, so overwhelmed with agriculture, merchandise, or something else, that they forget they were born

for any higher purpose, than to look after their harvest and compute the profit of their outlays. This is sometimes the case with men of science as well as with merchants and agriculturists,—they have an interesting, an absorbing pursuit,—and men of all professions, amidst the cares, the business, and the perplexities of life, sometimes become utterly neglectful of the claims of religion, and along with the relish for its enjoyment and its sublime aspirations, lose even the power of appreciating its evidences. None of these classes of infidels which I have described ever give any serious attention to the subject,—all their best thoughts are given elsewhere, to their gains, to the gratification of their self importance, or to those sinful pleasures which drown men in destruction and perdition. It is not surprising, that, under such circumstances they remain unconvinced of the truth of Christianity.—They are never weary of searching the bowels of the earth for silver, gold and precious stones,—they search creation through to make discoveries and inventions in the arts and sciences,—they watch over the midnight lamp to acquire the learning treasured up in ancient and modern authors,—while they absurdly expect the inestimable treasures of divine truth to come to them unasked and unsought. But, brethren, we have no promise of making the superlative wisdom in which true religion consists our own,—unless we seek for it as the pearl of great price, and search for it as for hidden treasures. If we incline our ears unto wisdom, and apply our hearts unto understanding,—if we cry after knowledge, and lift up our voice for understanding,—then shall we understand that fear of the Lord which is the beginning of wisdom, and find the knowledge of God. For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding.

AUTHORIZED TRANSLATION OF THE BIBLE.

The Translators of our Authorized Version of the Holy Bible.

The FIRST CAMBRIDGE CLASS consisted of the following eight persons; to whom were assigned from the first of Chronicles, with the rest of Hagiographa, viz. Job, Psalms, Proverbs, Cantica, Ecclesiastes.

XI. Edward Lively. He was regius professor of Hebrew at Cambridge, and is said to have been exceeded by none at that period in acquaintance with the oriental languages. He had published in 1588 Annotations on the first five Minor Prophets, with a Latin Version of them from the Hebrew, and in 1597 the Chronology of the times of the Persian Monarchy, &c. The great oriental scholar, Pocock, has spoken of him with the highest respect. Later critics of eminence have also bowed to him as a master. He had intended a very complete Hebrew Grammar. That such a man should be appointed “one of the chiefest translators,” is what of course we should expect; Being thus appointed, as Dr. Plafiere, who preached the sermon at his funeral, May 10, 1605, expresses it, his labour is minutely described by the preacher in the following words. “As soon as it was known how far in this travail he did more than any of the rest, he was very well provided for in respect of living.—In his study, and care, to perform well his task in the translation, how excellently he was employed all they can witness who were joined with him in that labour.—For though they be the very flower of the University, for knowledge of the tongues, yet they will not be ashamed to confess, that no one man of their company, if not by other respects, yet at least wise for long experience and exercise in this kind, was to be compared with him. For indeed he was so desirous that this business, begun by the commandment of our most gracious sovereign king James, should be brought to a happy end, that oftentimes, in many men's hearings he protested that he had rather die, than be any way negligent herein. Which some think by all likelihood came indeed to pass: to wit, that too earnest study and pains about the translation hastened his death.—He lived blessedly: he died blessedly in the Lord. Lament, you reverend and learned University-men, that you have lost so famous a professor, and so worthy a writer. Lament, you translators, being now deprived of him, who no less by his merit and desert, than by the privilege of his place, was to order and oversee all your travails.”

XII. John Richardson. Fellow of Emmanuel College, Cambridge, at that time. He became afterwards master of Peterhouse, and then of Trinity College. One of the same name, and of the society to which he first belonged, with whom he has been sometimes confounded, published, in 1719, “The Canon of the New Testament vindicated, in answer to the objections of John Toland;” a work of great merit, and highly commended by Leland.

XIII. Laurence Chaderton. He was probably the pupil of Lively. For he appears as early as in 1579, at which time Lively had been professor of Hebrew some years, a composer of Hebrew poetry. Prefixed to the “Readings of Dr. Peter Baro upon the prophet Jonah” are verses written by several Cambridge Students; among whom Chaderton is distinguished as a Greek, a Latin, and a Hebrew poet. He was renowned for his familiarity with Hebrew and rabbinical learning; and has furnished succeeding scholars with many biblical observations.—At the time of undertaking the translation he was of Christ College, afterwards master of Emmanuel College.

XIV. Francis Dillingham. He was fellow of Christ College, rector of Dean in Bedfordshire, and author of some theological treatises.

XV. Thomas Harrison. Of this learned person the name and office only have been hitherto given by those, who have expressly written upon the subject of our authorized translation of the Holy Bible. He was vice-master of Trinity

* Sermon, at his funeral, Dr. Plafiere's Sermons, 8vo. 1616, p. 202, seq.

† Published in 1579. This work is in Latin, abounding with important Hebrew criticisms.

College, was chosen to the present task on account of his eminent skill in the Hebrew and Greek languages, and for the same reason was appointed by his University a principal examiner of such as desired to excel in those tongues.

XVI. Roger Andrewes, brother of bishop Andrewes, the first named translator. He was a fellow of Pembroke Hall; afterwards doctor of divinity, and master of Jesus College. He was also a prebendary of Chichester and of Southwell.

XVII. Robert Spalding, a scholar most accomplished in Hebrew literature, as a very learned pupil and critic has recorded. He was fellow of St. John's College, and regius professor of Hebrew in the University.

XVIII. Andrew Byng. He also held the same professorship, succeeding Mr. King in that office, whom we find in the first Westminster class of the translators. He was also archdeacon of Norwich. His name is misprinted Burge by Burnet in his list of the translators; and the mistake is followed by Wilkins in his Concilia.

The FIRST OXFORD CLASS was composed of seven persons only, as follow; to whom were allotted the four greater Prophets, with the Lamentations, and the twelve lesser Prophets.

XIX. Dr. John Harding, the regius professor of Hebrew, and president of Magdalen College. He was also rector of Halsey in Oxfordshire.

XX. Dr. John Rainolds, or Reinolds. He became president of Corpus Christi College; and is the person, who, in the conference Hampton Court, first moved the king for a new translation of the Bible. He died in May 1607.—He has been described “most prodigiously seen in all kinds of learning, most excellent in all tongues.” Bishop Hall relates, that “the memory, the reading, of that man, were near to a miracle.”

XXI. Thomas Holland. Of this learned person it was said, that he was “another Apollon mighty in the Scriptures.”

XXII. Richard Kilby. He became the rector of Lincoln College. Among the fruits of his learning, he left Commentaries on Exodus, chiefly formed from the monuments of the rabbins and Hebrew interpreters. Of the care and exactness, with which our translation was conducted, and which Dr. Kilby in his share had bestowed upon it, the following narrative by Isaac Walton, the most faithful of biographers, is a very gratifying evidence. Dr. Kilby and bishop Sanderson had, in early life, been intimate friends. “The doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the doctor's friend, and going together to that parish church where they then were, found the young preacher to have no more direction, than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, (not expecting such a hearer as Dr. Kilby,) and shewed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the doctor's friend's house; where after some other conference the doctor told him, he might have preached more useful doctrine, and not have filled his auditors' ears with needless exceptions against the late Translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all of them, and found thirteen more considerable reasons why it was translated as now printed!”

XXIII. Miles Smith. This person was then a canon of Hereford, afterwards bishop of Gloucester; “to which see was given him for his great pains in translating the Bible. So conversant was he, and expert, in the Chaldaic, Syriac, and Arabic, that he made them as familiar to him, almost, as his native tongue. Hebrew also he had at his fingers' ends. For his exactness in those languages, he was thought worthy by king James to be called to that great work of the late translation of our English Bible, wherein he was esteemed a workman that needed not be ashamed. He began with the first, and was the last man in the translation of the work; for after the task of translation was finished by the whole number set apart and designed to that business, being some few above forty, it was revised by a dozen selected from them, and at length referred to the final examination of Bilson, bishop of Winchester, and this our author who, with the rest of the twelve, are styled, in the History of the Synod of Dort, *verè eximii et ab initio in toto hoc opere versatissimi*, as having happily concluded that worthy labour. All being ended, this excellent person Dr. Smith was commanded to write a Preface; which being by him done, it was made public, and is the same that is now extant in our Church Bible.”

XXIV. Dr. Richard Brett. He was a fellow of Lincoln College; and afterwards rector of Quainton in Buckinghamshire. “He was a person famous in his time for learning as well as piety, skilled and versed to a criticism in the Latin, Greek, Hebrew, Chaldaic, Arabic, and Ethiopic tongues. He was a most vigilant pastor, a diligent preacher of God's Word, a liberal benefactor to the poor, a faithful friend, and a good neighbour.”

XXV. Mr. Fairclough, Fairclough, who was a member of New College.

† Thomas Gataker, the eminent biblical scholar, in his treatise on the New Testament, Lon. 1648, p. 7.

‡ Walton, Life of Bishop Sanderson.

§ Wood, Ath. Oxon.

¶ Wood, Ath. Oxon.

From the Southern Literary Messenger.

MARTIN LUTHER INCOGNITO.

Mr. Editor,—Public attention has recently been attracted, with great justice, to the Memoirs of Luther, by professor Michelet of Paris; a work remarkable, first, as composed almost entirely of the Reformer's own words, and secondly, as proceeding from a Roman Catholic. You will not, I trust, deem it unreasonable to accept the translation of a very rare and enter-

taining document, relating some scenes eminently illustrative of this great man's private manners. Allow me to premise, by way of refreshing the reader's memory, that after the celebrated appearance of Luther at the Diet of Worms; he was secretly snatched away by his friend the Elector, and kept for some months in the castle of Wartburg. The paper which follows gives some account of his return. It is from the pen of an honest Swiss, and is written in the Swiss-German dialect, but it is so full of racy diction and inimitable naïveté that it cannot fail to gratify every lover of ancient story. I have availed myself here and there, of an antiquism or phrase, as remarkably comporting with the rude original.*

Respectfully, &c.

JAMES W. ALEXANDER.

I cannot forbear to relate, though it may chance to seem trifling and even childish, how I, John Kessler, and my comrade John Reutiner, fell into company with Martin Luther, at the time when he was enlarged from his captivity; and was on his way back to Wittenberg.—For as we were journeying thither, for the sake of studying the holy Scriptures, we came to Jena, in the Thuringian territory, (and God knows in a dismal storm,) and after much inquiry in the city for an inn where we might lodge for the night, we were utterly unable to find any. The taverns were shut against us on every side, for it was carnival-time, at which season there is little care for wayfaring people. So we had come to the outskirts of the town, thinking to go on further, to find if possible some hamlet where we might be entertained. Under the very gate of the town, as we went out, there met us a reverend man, who greeted us kindly, and asked whither we were bound at so late an hour. For he said there was neither house nor courtyard offering us lodging, which we could reach before the dead of night, and that the way was intricate; therefore he counselled us to abide where we were. We answered “Good sir, we have been to every hostelry which has been shown to us, but every where we have been denied entrance; we must needs go farther.” Then he asked whether we had enquired at the Black Bear. To which we replied, “No such inn have we seen, pray tell us where we may find it.” He then pointed out the place, a little without the town. And though all the innkeepers had dismissed us, yet no sooner had we reached the Black Bear, than the host came to the door, helped us in, and gave us the kindest welcome, taking us into the common room. There we found a man sitting alone at a table, with a little book lying before him, who saluted us in a friendly manner, and invited us to come forward and seat ourselves by him at the table. Now (under favor be it spoken) our shoes were so clogged with the filth of the roads, that we dared not to enter with freedom, but crept in softly, and sat upon a bench by the door. But he invited us to drink with him, which indeed we could not refuse.

After we had accepted his friendly and courteous advances, we placed ourselves, as he desired, at the table near him, and ordered some wine that we might drink to his honor, having no other thought than that he was a trooper, for he sat, after the manner of the country, in a red cloak, with doublet and hose, a sword by his side, with his right hand upon the pommel and his left grasping the hilt. He soon began to ask the place of our birth, and then, answering his own question, added, “You are Switzers. From what part of Switzerland come you?” “We answered, “From St. Gallen.” “You will find,” said he, “at Wittenberg, whither I understand you are going, some excellent people, such as Doctor Schurf, and his brother Doctor Augustin.” We replied, that we had letters to them; and then proceeded to ask in turn, “Sir, can you certainly inform us whether Martin Luther is now at Wittenberg, or at what place he is?” “I have sure information,” said he, “that Luther is not at Wittenberg at this time; but he is to be there shortly. Philip Melancthon however is there; he teaches the Greek tongue as there are others who teach the Hebrew both which languages I earnestly exhort you to study; for they are necessary preparations to the understanding of the scriptures.” We answered, “God be praised, if our lives are spared, we shall not rest till we see and hear that man; on his account it is that we have undertaken this journey; for we understood that he was minded to set aside the priesthood, with the mass, as an unauthorized service. Now, inasmuch as we have, from our youth up, been trained and set apart by our parents, to become priests, we desire to hear what reason he can show for such a design.”

After some conversation of this kind, he asked, where we had already studied. We answered, “At Basle.” “How fares it,” said he, “at Basle. Is Roterodamus there at present? What is he doing?” “Sir,” replied we, “so far as we know all things go on well; but what Erasmus is doing there what no one can tell, for he keeps himself quiet and aloof.” Now it struck us with great surprise that the trooper should talk thus, and that he was able to discourse about Schurf, and Philip and Erasmus, and about the importance of both Greek and Hebrew. Moreover, he would now and then let slip a Latin word, which made us suspect that he was something different from an ordinary cavalier. “Prithce,” said he, what is thought of Luther in Switzerland?” “Sir,” said I, “there, as elsewhere, there are diversities of opinion. Some there are who cannot enough extol him, and thank God that by his means he has revealed his truth and discovered error; but others denounce him as an intolerable heretic; and such are chiefly the clergy.” “Ah,” said he, “I could warrant it was the parsons.”—In such talk he continued to be very sociable so that my comrade made free to take up the little book which lay before him and open it.—

It was a Hebrew Psalter. He then laid it down and the trooper took it up. Hereupon we fell into still greater doubts as to who he might be. Then said my comrade, “I would give a finger off my hand, if I could thereby understand this language.” The man replied, “You may attain it, if you will only bestow labour, I also desire this attainment greatly, and am exercising myself every day to make greater proficiency.”

By this time day was declining and it had become quite dark, and the host entered to look at the table. As he saw our eager curiosity about Martin Luther, he said, “My good fellows, had you been here two days sooner, you might have been gratified, for he was then sitting at this very table. And with this he pointed out the place. We were now chagrined and vexed at our own delay, and provoked at the bad roads which had been our hindrance; but we said, “It rejoices us to be in the house, and at the very table where he has lately sat.” At this the host could not but laugh, and went immediately out. After a little while he called me to the outside of the door. I was alarmed, and began to think with myself in what I had been unseemly, or of what I could be suspected.—The host then said to me, “Since I perceive in very truth that you long to see and hear Luther—the man who sits by you is he.” This I took in jest, and said, “Ay, sir host, you would fain mock me, and stay my curiosity with Luther's lodging.” He replied, “It is assuredly he; nevertheless do nothing to show that you recognize him.” I straightway left the host, still being incredulous, and returning to the room seated myself at the table, and was very desirous to let my companion know what the host had disclosed. I therefore turned myself towards the door and at the same time towards him, saying softly, “The host says that is Luther.” Like myself he could not believe it, and said, “Perhaps he said it was Hutten,* and you have misunderstood him.” Now, as the horseman's dress suited better with Hutten, than with Luther, who was a monk, I persuaded myself that the host had said, “It is Hutten; for the beginning of both names sounds alike. All that I said, therefore, was under the supposition that I was conversing with Ulrich ab Hutten.

In the midst of these things there came in two merchants, who wished to pass the night, and when they had laid aside their habits and spurs, one of them placed beside him a small unbound book. Martin asked what book it was “It is Doctor Luther's exposition of sundry gospels and epistles, just printed and published have you never seen it.” At this time the host appeared and said, “Draw near to the table for we are about to eat.” We however spoke to him and begged that he would bear with us so far as to give us something by ourselves. But the host said, “Dear fellows, seat yourselves by the gentlemen at the table, I will give you good cheer.” And when Martin heard this, he said, “Come along, I will pay the reckoning.”

During the meal Martin gave us much friendly and godly discourse, so that both we and the tradespeople paid more attention to his words than to all our food. Among other things he lamented with a sigh, that while the princes and nobles were now assembled at the Diet at Nuremberg, on account of God's word, and the impending affairs and grievances of the German nation; yet they undertake nothing but to spend their time in expensive jousts, cavalcades, frolics and debauchery. “But such,” said he, “are our Christian princes!”

He further said that it was his hope that Gospel truth would bring forth fruit among our children and descendants who are not poisoned by popish error, but are now grounded in the pure truth of God's word, more than among their parents, in whom error is so rooted that it cannot be easily eradicated. Upon this the tradespeople expressing their opinion, and the elder of them said, “I am a plain, simple layman, I have no particular knowledge of this business. But this I say, as the matter seems to me, Luther must be either an angel from heaven or a devil out of hell. I have here ten guilders that I would gladly give that I might confess to him; for I believe he is the man that can and would direct my conscience.”

Meanwhile the host came to us and said privately, “Do not trouble yourself about the reckoning; Martin has settled for your supper.” This gave us great joy, not for the sake of the money or the cheer, but that we had been entertained by such a man. After supper the merchants arose, and went into the stable to see their horses; while Martin was left alone with us in the room. We thanked him for his favor and at the same time let him understand that we took him for Ulrich ab Hutten. But he answered, “I am not he.” Here the host came near, to whom Martin said, I have to-night been made a nobleman, for these two Switzers take me to be Ulrich ab Hutten.” And you are no such person,” said the host, “but Martin Luther. At which he laughed, and said with great glee, “These take me for Hutten, and you for Martin Luther, I shall soon be called Martinus Marcolffus.” And after some such discourse, he took a high beer-glass, and said, after the manner of the country, “Switzers, join me in a friendly glass to your health.” And as I was about to take the glass, he changed it and ordered instead of it a flask of wine, saying, “The beer is to you an unaccustomed beverage; drink wine.”

With that he arose, threw his knight's cloak over his shoulder, and bid us good night, giving us his hand as he said, “When you arrive at Wittenberg commend me to Dr. Jerome Schurf.” We said, “We will cheerfully do so, but how shall we name you, that he may understand your greeting?” “Only say,” said he, “that he who is on his way greets you; he will soon understand you.” And so saying he went to bed.—

* Ulrich von Hutten, a celebrated knight and statesman and a friend of Luther, who died two years after these events, in 1523.

* The document may be seen in Harheknese's History of the German Reformation, vol. i. p. 319. Berlin 1831.

After this the tradespeople returned, ordered the host to bring them something to drink and had much conversation concerning the unknown guest who had been sitting by them. The host made known that he took him to be Luther, which the merchants believing lamented very much that they had behaved themselves so rudely in his presence, saying that they would on this account rise so much earlier the next morning before he departed, in order to beg that he would not take it in ill part, nor be offended, as they had not known his person. This they accordingly did, finding him the next morning in the stable. Martin answered them: "You said last night at supper, that you would willingly give ten florins that you might confess to Luther. When therefore you confess to him you will discover whether I am he." And without betraying himself any further he mounted and rode on his way to Wittenberg. On the same day we set out on the same road, and arrived at a village lying at the foot of a mountain; I think the mountain is called Orlamund, and the village Nasshausen. The stream which flows through this, was swollen by the rains, and the bridge being in part carried away so that the horses could not pass, we turned aside into the village, where we chanced to fall in with the same merchants, who entertained us there free of cost for Luther's sake. On Saturday after, being one day after Luther's arrival we called upon Doctor Jerome Schurf, in order to present our letters. When we were ushered into the room, whom should we see but Martin Luther, the same as at Jena, together with Philip Melancthon, Justus Jodocus Jonas, Nicholas Amsdorf, and Doctor Augustine Schurf, relating what had befallen him in his absence from Wittenberg. He greeted us and said, laughing as he pointed with his finger, "This is Philip Melancthon of whom I told you." Upon which Philip turned to us; and asked us many questions, which we answered according to our knowledge. And thus we passed the day on our part with great joy and satisfaction.

BIOGRAPHY.

THE LIFE OF AUGUSTINE.

Selected with some omissions from the Biblical Repertory for October.

The time now drew near when he must enter his name among the candidates for holy baptism; he returned therefore to Milan from his seclusion, in the year 387, and on the eve of Easter, was baptised by Ambrose, together with his friend Alpius, and his son Adeodatus. After his baptism all his distress respecting the sins of his past life seemed to be removed, and he obtained a settled peace of conscience.

Having resolved, with his mother to return to Africa, he left Milan and went to Rome, where he remained four or five months; and thence going to Ostia, to embark for his native country, his beloved mother Monica was there taken sick and died, in November, 387. In consequence of this heavy affliction he returned to Rome, where he remained nearly a whole year. In 388 he passed over to Carthage, where he remained only a short period. His desire was to be in retirement; and accordingly he spent three years almost entirely in the exercises of devotion, and in the study of the Sacred Scriptures. As he wished to be free from worldly cares, he gave up his paternal estate at Tageste to the church; reserving no more than a small annuity, allowance for the maintenance of himself and son. He now collected together a number of brethren, who lived together in common; and this was the origin of the order long famous in the church by the name of "The Hermits of St. Austin," of which fraternity Martin Luther was a member. In this age, the pious were almost universally infected with the superstition of monasticism, by which they were led to think, that God could not be acceptably served in the common occupations of the world and that in order to cultivate piety and be acceptable to God, it was necessary to retire into the solitude of the wilderness, or into the secluded recesses of a cloister. This mistake was one very natural to men who wished to spend their lives in communion with God, and who had learned to tread the riches, pleasures, and honours of the world beneath their feet. But they did not foresee the evils which afterwards grew up out of this system; and much less did they apprehend the danger of corruption to which these religious institutions were exposed. We must not therefore judge of them, as if the whole history of monastic institutions had been present to their view as to ours. Indeed, very few persons in the fifth century seem to have doubted the piety and utility of such fraternities; and it need not be doubted, that while piety was fervent, and the members truly dead to the world, they furnished excellent opportunities of study and devotion. But the pious founders forgot that by flying from the world they were leaving their proper field of labour; they were ceasing to be the "light of the world" and "the salt of the earth." They rather placed their light under a bushel, where it could not clearly shine forth upon a wicked and perverse generation.

Augustine, however did not feel himself at liberty to remain in retirement; for after three years seclusion, like Paul, whom he resembled in many striking traits, he came forth to engage in the great work of preaching the word. He was ordained a presbyter at Hippo, a city not very remote from the place of his birth, and now called Bona, within the territory of the late Dey of Algiers. A number of the brethren that were associated with him, followed him to this new scene of his labours; and there he established another monastery; and the inmates appear to have been pious and distinguished men; for out of the number, no less than nine became bishops, who are said to have been bright ornaments of the African churches. He also founded a nunnery, of which he made his own sister now a widow, the abbess; and after her death Felicitas, the oldest among the nuns, succeeded her; but a difference arising among the sisters, Augustine quelled it, by two letters to Felicitas, which are the 210th and 211th in the collection of his epistles. In these he exhorts them to prayer, to regularity, to poverty and to obedience to their abbess; and lays down a set of rules for their institution. Nearly the same were given to the brethren; and after his death they were borrowed by many monasteries with additions and alterations. During Augustine's

seclusion from the world his son Adeodatus, who had consecrated himself to God, departed this life. While in retirement, Augustine read the Holy Scriptures with inexpressible delight. He had in his youth, when enraptured with the style of Cicero, despised the meanness, as it appeared to him, of the Scriptures; but now when his judgment was more mature, when he was more conversant with them, and especially, when he had a heart to relish the precious truths of this divine repository; he found that the prophets and apostles far surpass in depth of meaning all the sublimest orators of the heathen. He was now convinced that Paul in persuasive and forcible eloquence was superior to the greatest profane orators. They studied the ornaments of elocution; he never sought after them, but they naturally flowed from the wisdom with which his mind was fraught. In his noble simplicity there is more of the true sublime, in the opinion of Augustine, than in the highest strokes of art.

It may be proper here to relate more particularly how he was led from his retirement into the public ministry. There resided at Hippo an agent of the emperor, a man of great probity who desired very much to converse with Augustine about the state of his own soul; and on this occasion he went to Hippo. Although for fear of being forced into the episcopal office he had avoided large towns; yet as this place was supplied with a bishop, he did not hesitate to obey the summons of the worthy man who wished to converse with him. It so happened, however, that Valerian, the bishop of this place, had told his flock, that there was necessity of having a presbyter ordained to assist him in his charge, upon observing Augustine coming into the church they instantly laid hands on him and brought him to Valerian, requesting that he might be ordained. Augustine, knowing the difficulties of that charge, burst into tears; but his resistance was ineffectual, and he was ordained presbyter about the end of the year 398. This custom of forcing pious men into the ministry had become very common in this age, as we learn from the case of Ambrose, and from the account given of certain persons by Chrysostom in his book "Of the Priesthood."—Augustine now begged of Valerian a little indulgence, that he might have some time to make special preparation for the sacred office before he entered on its duties. In a letter addressed to his bishop, on this subject, he says, "There is nothing in the world more easy than the office of a bishop, priest or deacon, if it be performed in a slight, careless and complying manner; but nothing really more miserable or more criminal and unjust in the sight of God. On the other hand, nothing in this life is more difficult, laborious, or dangerous than this office; but nothing more blessed in the sight of God, if it be discharged in the manner our Great Leader commandeth." He says that though he was formerly convinced of this truth, he now felt it much more sensibly than when he viewed it at a distance and he feared that the Lord had called him into a tempestuous sea to correct him and chastise him for his sins. How exquisite ly he felt may be inferred from such language as the following contained in this letter. "O my father, Valerius, do you command me to perish? Where is your charity? Do you love me? Do you love your church? I know you love both; but many things are wanting to me for the discharge of this employment, which cannot be attained, but as our Lord directs, by asking, seeking, knocking; that is, by reading, praying, weeping." It would seem from several circumstances that his request for a respite was granted. Valerian being a Grecian, and having beside an impediment in his speech, made Augustine preach constantly to the people, even when he was present, which was unusual in the west though common in the east. And as he considered this the main part of the ministerial office, he never ceased preaching regularly until the day of his death. Of his discourses which are not regular orations, but homilies or familiar addresses, there are extant about four hundred, not all written by himself, but some were taken down by others. These sermons are in eloquence, greatly inferior to those of some of the Greek fathers; but were adapted to the genius of his hearers, who frequently heard such discourses with acclamations of applause, and were by them often melted into tears. Augustine perfectly understood all the rules of eloquence; and he gives excellent instructions on this subject to the younger preachers. He tells them to be natural and simple; that art must not be apparent; that a discourse too fine and elaborate, puts the hearers on their guard; and in religion he would have every thing to be plain and familiar but not low or vulgar. He distinguishes three kinds of speaking; *submissively*, in an humble, familiar style; *mildly*, in an engaging, tender, and insinuating manner; and *nobly*, in a lofty, vehement strain, when we would captivate men and rescue them from the dominion of their passions. This latter kind, he would have characterized by pathetic emotions, rather than adorned with florid embellishments. A speaker who follows the natural train of his thoughts, seeks after no beauties of elocution, though he uses such as arise from the subject. Though in Augustine's time the Latin was greatly corrupted from the Augustan age, yet all good judges must acknowledge that his power of persuasion was very great. His knowledge of the human heart was profound, and his reasonings are commonly forcible, his sentiments often pathetic and sublime. His penetration into all that belonged to his subject was probably never exceeded. But he fell too much into the allegorical method of interpreting the Scriptures, or rather illustrating his subject by this means. On this account the discourses of Jerome and Chrysostom, who went but little into this style, are more useful, as they apply the Scriptures in their literal sense. One reason which he assigns for making so much use of allegory, was to interest an uncultivated people; for such were the inhabitants of Hippo. He acknowledges that his discourses were not such as the rules of rhetoric required, but he said it was necessary to accommodate himself to the taste of the people in order to be useful to them; and he relates in his letters to his friend Alpius several remarkable instances of the effect produced by his preaching, in reclaiming the people from some heathenish sports and customs, to which they devoted themselves at certain seasons of the year. When he could so get into their feelings as to bring them generally to tears he was able usually to accomplish his purpose.

As to the frequency of preaching, he commonly delivered a sermon every day, and on some days two; and this practice he continued all his life; and did not desist even when he was so weak as to be scarce able to speak; but his zeal gave him ardor in speaking so that he could often forget his weakness and sicknesses, in his desire to save immortal souls. And his preaching was so acceptable, that when he went into other dioceses, he was always invited to feed the people with the bread of life; and wherever he went his sermons were received with universal applause; which in that age was expressed by clappings and acclamations. As one instance of the power which attended his preaching, Possidius relates, that one day when speaking against the Manichean heresy, one Firmus, a rich and powerful patron of the sect, happened to come into the house, who was so convinced and impressed by Augustine's discourse, that after the sermon he came and threw himself down at his feet, and bathed in tears, confessed his errors. This man was afterwards ordained to the ministry.

Valerius finding himself sinking under the weight of years and infirmities, contrived a plan with Aurelius, archbishop of Carthage, to have Augustine advanced to the bishopric, as his coadjutor. This plan he resisted as long as he could, but was obliged to acquiesce, and was ordained bishop of Hippo in 395, when in the 42d year of his age. The next year Valerius died.

In his new dignity, though obliged to live in the episcopal palace, he continued his life of frugality and poverty; and induced all his clergy who resided with him, to renounce all property, and to embrace the rules which he had established; nor would he ordain any man, but upon this condition. This was the origin of Regular Canons; for many other bishops imitated his example. Still he exercised hospitality, but his table was extremely frugal. For strangers and the sick he would occasionally have flesh served up; and he did not prohibit a moderate use of wine, but he established a rule which prevented all excess. His dress was simple, but not slovenly. All the furniture of his house was plain and not costly; no silver, except spoons, was ever admitted.

His wish was to have reading or religious conversation; but against no vice did he set himself more resolutely, than against distraction; to prevent which he had written in legible characters, upon his table,

"Quisquis amat diem absintum rodere vitium.
Hanc mensam indignum noverit esse sibi."

And if any one was guilty of this hateful vice in his presence, he would immediately leave the room.

As he had given his own patrimony to the poor, so now he bestowed on them all that could be saved from his revenue; and sometimes he would melt down the church plate to get money to redeem captives; in which he did but follow the example of Ambrose. But his desire, for the spiritual and eternal welfare of his flock was great beyond expression.

Perhaps no man naturally possessed a more affectionate and friendly disposition than Augustine; but this was vastly improved and elevated by religion, or holy charity, of which his whole life was an exemplification.

It is difficult to say whether he excelled more in courage or in prudence. In reproving even the vices of rulers, he was fearless; but he was extremely solicitous to avoid unnecessary of fence and to administer reproof in such a manner, as would avoid doing more harm than good. Perhaps since the apostle's days a more perfect model of a good bishop and faithful pastor has not been witnessed. He scarcely ever made any other visits, but to orphans, widows, the sick and other distressed persons. He borrowed three rules from Ambrose which are worthy of being mentioned. They were, to have no hand in making matches—never to persuade any man to become a soldier, and not to attend public feasts.

From his letters it appears that for much of the time his health was very infirm. Many interesting particulars of his life and of the customs of the African churches may be gathered from his numerous epistles. Indeed many of them are so long and elaborate, that they may rather be considered as treatises, than letters. In regard to the varying customs of different churches, in relation to ceremonies, feasts, and festivals, Augustine manifested a liberal and conciliatory spirit. He says in his letter to Casulanus, the church observes Wednesday and Friday as fasts, because on the first the Jews conspired against Christ and on the last put him to death. And in regard to Saturday, he recommends the rule of Ambrose who said to Monica, his mother, "When I am here (at Milan) I do not fast on Saturday; but when I am at Rome I do!" Follow, says Augustine, the custom of the place where you may happen to be. In regard to frequent communion, he says in one of his epistles, "They do well who communicate daily, provided they do it worthily; but they are also to be commended who set apart particular days, as Sundays or Saturdays, for this holy service; in order to attend on it with greater devotion."

He gave a remarkable example of meekness and humility, in his controversy with Jerome. He conjures the latter by the meekness of Christ to pardon him in what he had unintentionally offended him; thankfully submits himself to his reprehension; professing that he was always ready to be taught by him as his master, and corrected by him as his censor, and offers to drop the subject in which they had differed in opinion. And in another letter he says, "I entreat you again and again, to correct me confidently, when you perceive me to stand in need of it; for though the office of a bishop be greater than of a priest, yet in many things is Augustine inferior to Jerome." And he generously takes upon himself the whole blame of the dispute which had arisen between them; which related to the conduct of Peter at Antioch for which he was reproved by Paul, and to the lawfulness of observing Jewish ceremonies after the institution of the Christian church. Jerome had explained the conduct of Peter mentioned in the epistle to the Galatians, as if it had been a mere collusion between him and Paul, and as if Paul did not think Peter guilty of any fault; because he allowed of Jewish ceremonies as well as he did. This opinion Augustine opposed and refuted by irrefragable arguments. This letter miscarried by reason of the death of the messen-

ger; and he wrote another which was long detained on the way, and when it reached Jerome it gave him serious offence. But afterwards he came over to Augustine's opinion, which has been since universally received.

The eminent piety of Augustine may be learned from the book of his "Confessions," much more satisfactorily than from any description. There is perhaps no uninspired production, in which the lineaments of the true Christian are more distinctly exhibited. Still his book contains things which had better been omitted. It was written about the year 407, shortly before Augustine was ordained bishop. His object in publishing it seems to have been his own humiliation, and the mortification of pride and vain-glory. Against these sins he was perpetually on his guard, and seems to have dreaded applause more than censure, and the caresses of the world more than his persecutions.

(To be continued.)

MISSIONARY.

From the Spirit of Missions.

EXTRACTS OF LETTERS FROM GREECE.

Lately Received by the Rev. Dr. Robertson.

FROM REV. MR. LEVEES.

Syra, July 26, 1836.—What a change has taken place in Missionary affairs since you left!—The storm raised against us in the Eastern Church seems to have extended every where. I hear to-night that it has been severely felt at Broussa, where the schools of Mr. Schneider have been closed; books and Scriptures torn to pieces, others collected and sent to Constantinople, and Mr. S. counselled to leave Broussa to avoid worse consequences. Here, however, its violence has blown over, though its effects, in some degree, still remain. Mr. Hildner's school is not yet open after the summer vacation, but his affairs seem to be settled satisfactorily. The government has approved his proceedings and proposal respecting the Greek Catechism, namely, that it should be taught by a priest at the church, or some other public building, and not form part of the teaching of his school. I trust with God's blessing, that this important establishment will be again firmly set on its legs, and having resisted the rude shocks to which it has been exposed, be stronger than ever. Mrs. Robertson, with her school, has bravely weathered the storm, but from inability, at present to obtain an efficient teacher, may be under the necessity (on account of health) to give it up next month, for a season, until that requisite be procured. As to ourselves, as Professor Bambas positively goes to the Piræus, in September, where the Sciois are making another strong effort to effect a settlement; we also remove to Athens. George has also resolved to remove to Athens, and has announced his intention of going thither in the course of the next month. Under these circumstances it seems almost impracticable to keep the office open. Moreover, no American paper has yet arrived to enable us to continue the printing of the Harmony.—Things being so, Mrs. Robertson joins with me in thinking that there will be no other course to be pursued, but to stop for awhile; the operations of the press, until, at least, a printer arrives from America. I fear that these things will give you pain; but you have learned to commit all your affairs into the hands of the great and wise Disposer of all, and, I trust, that he will overrule all for good. You will begin afresh, and I hope, under better auspices. The arrival of Miss Brayton has been a most seasonable relief to Mrs. Robertson, and she appears to be a comfort to her. You will be pleased at our friend Bambas' courageous defence of our cause. I think it does him credit. It has been extremely well received at Athens. Our nomach is embarked, and has no other situation given him, to mark the disapprobation of the government at his late conduct. Scarlatos Byzantios is also removed from his office of ecclesiastical councillor. Our present governor, Chrestides, is a liberal, energetic man, and will not, it is believed, be led by the nose by the — party. The school of Theophilus, at Andros, makes admirable progress, and is the wonder and pride of Greece. There are about 350 students, besides from 60 to 70 orphans and boarders; and he alone conducts the whole. I tremble for the health of the good man, whose labors are abundant beyond measure. If God spare his life a few years great good may be expected from his labors. N — has resigned his situation, and gone to Andros to study. It is greatly to his honor, and I have good hopes of him in days to come. Greece is in an interesting state. The clash of minds and principles is great. But I must not sacrifice any more of the midnight oil, else I shall be worth nothing to-morrow.

FROM REV. MR. J. WENGER.

Syra, July 5, 1836.—Since I wrote you last, we have had rather more quiet times, as to the behavior of the common people. From the numbers of the Gospel Trumpet, which have been sent to you, you will have seen that the Patriarch of Constantinople has established a committee for ecclesiastical affairs, which, in some respects, may prove of great use, at least to the clergy, whilst, in other points, it will work in harmony with the principles of obscurantism, and in opposition to the Missionaries their schools and their publications. The Patriarch's decree produced its first effect at Smyrna. The Committee appointed there, for the schools, required from Mr. Jetter, the deposition of Antonio, one of his masters. He refused to comply with their demand, and explained his reason for so doing, in a letter, which was directly published by the Committee, preceded by their letter, and accompanied with many malicious and calumniating notes. This paper occasioned a second reply, written by Mr. T., which has, however, not yet appeared. The priest at Voudja made use of excommunication, in order to induce the people not to send their children to Mr. Jetter's schools, but two days after this ceremony had taken place, the pupils were again all in attendance. I feel a greater interest in the state of this nation and Church than I ever did, and am very sorry that I cannot be more useful to them. It appears to me that next to Biblical learning and acquaintance with the language, nothing would be of greater use to a Missionary than a thorough knowledge of the Fathers and early ecclesiastical history. I hope that whilst we have been in trouble here you have enjoyed calmness and peace of mind. I think that these times have been useful to us, and made us pray more frequently and more

earnestly, for ourselves and for this people. It is every day a pleasant duty for me to recommend you, your journey, your family, and your efforts to the grace of our almighty and merciful Lord, who can make up for all our wants and sacrifices.

THE OBSERVER.

GAMBIER, WEDNESDAY, DEC. 21, 1836.

TO SUBSCRIBERS AND AGENTS.

Those of our subscribers who have not already paid for the present volume in advance, will have the opportunity for a few weeks of saving fifty cents in the expense of the Observer, if they wish to do so. After the first of February, however, two dollars and fifty cents will be expected in every case. The reason of this is, that we are obliged to pay cash in advance or on very short credit for our paper, and quarterly to our Printer. And the circulation of the Observer is barely sufficient, even if all the subscribers pay promptly, to enable us to meet these expenses. Our Agents will confer a favor by collecting and transmitting the payments of our subscribers with as little delay as possible. They are also particularly desired to specify distinctly from what individuals payment has been received. Errors in the accounts of the Observer have heretofore frequently arisen from the want of care in this particular on the part of our friends who have transmitted money. Mistakes may also in some cases have been made in entries, in consequence of the manner in which the books of the Western Episcopal Press have unavoidably been kept. The Agent, however, is always ready to correct errors, whenever they are shown to have occurred. In future we trust that nothing of the kind will take place. There is still a large amount due for former volumes of the Observer. Bills have been sent to most, if not to all those who are in arrears, to which their early attention is respectfully desired.

THE ADVENT OF CHRIST.

Next Sunday is our festal day—our birth-day—the day on which we celebrate, in communion with saints of almost all parts of the Holy Catholic Church, the birth of Him in whom was and is and ever shall be *life*—all the life of men, life eternal and full of glory. Well therefore may every one that lives in Christ regard it as the anniversary of his own nativity, and feel as he celebrates it, that he is praising God for the day when all that he is as a pardoned sinner, and all that he hopes for as an expectant of heaven, were born. Joyfully let us keep the feast, rejoicing with angels and shepherds, at the cradle of him who was born the King of Saints; adoring and praising, with all that have washed their robes in the blood of the Lamb, at the cross of him who died the servant and Saviour of sinners. Let us commemorate without the walls of Jerusalem the death of the Son of God for us, with the more fullness of faith, by first beholding him within the stable of Bethlehem clothed in the likeness of our sinful flesh—And as the humiliation of Him who, when he was rich, for our sake became poor, is to be doubly taught us—first in the commemoration of his lowly birth, then in the showing forth, by the paschal feast, of his bitter death; may the double lesson be so blessed to all who behold it, that in lowliness and poverty and thankfulness of spirit they may be able to say with all their hearts—"here we offer and present unto thee, O Lord, ourselves, our souls and our bodies to be a reasonable, holy, and living sacrifice unto thee."

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—We have just received the Spirit of Missions for November, containing the proceedings of the General Missionary Society of our Church for October last. From the official statement it appears that the receipts into the treasury of the Society, during the month of October, were \$4,574 18. This amount was received from the following States and Dioceses, viz:—

DOMESTIC MISSIONS.			
Maine,	\$73 00	New-Jersey,	\$23 00
New-Hampshire,	20 00	Pennsylvania,	112 56
Massachusetts,	26 50	Delaware,	86 00
Connecticut,	32 52	Virginia,	112 30
Yew-York,	842 17	South-Carolina,	171 00
Kentucky,	10 00		
		Total,	\$1,509 00
FOREIGN MISSIONS.			
Massachusetts,	\$50 00	Dist. of Colum,	74 00
Connecticut,	138 98	Virginia,	73 25
New-York,	1898 85	Ohio,	123 00
New-Jersey,	27 50	South-Carolina,	348 10
Pennsylvania,	315 50	Georgia,	16 00
		Total,	\$3,065 18

From the proceedings of the Domestic Committee we select the following items of intelligence:

The Rev. John T. Wheat, lately Rector of St. Luke's Church, Marietta, has been appointed Missionary in the upper part of the city of New-Orleans.

The Rev. John P. Bausman has been appointed Missionary to Circleville in this Diocese, and the Rev. Seth Davis, Missionary to Ohio City, in the same Diocese.

The Rev. David Brown has been reappointed Missionary to St. Augustine, Florida. Rev. Roderic H. Ranney has been appointed Missionary to Grand Gulf, Mississippi.

The Rev. Chaplin S. Hedges has been appointed Missionary of the Society, his station to be hereafter assigned within the Diocese of the Missionary Bishop. The Rev. Augustus Fitch has been appointed Missionary to Mineral Point, Wisconsin Territory.

A copy of the last will of the late Mr. Charles F. Harris, of Providence, (R. I.) has been taken by the local Secretary, in which, after providing

that his widow shall enjoy the income of his property, during her lifetime. He bequeaths, at her decease, the whole of his estate, with some small reservation, to the General Missionary Society, to be equally divided between the Foreign and Domestic departments.—The estate of Mr. Harris, free from all incumbrances will probably amount, it is said, to from eight to ten thousand dollars; and though not available to the Society, till after the decease of his widow, is not the less secure for the ultimate accomplishment of the pious wishes of the testator.

Under the efforts of the Rev. J. L. Harrison, Minister of the Churches at Canfield and Boardman, a parish has just been organized in Warren, (Trumbull county,) by the name of Christ Church, and the same reported in due form to the Bishop. Efforts to build a suitable place of worship are expected to be at once commenced.

The receipts into the Treasury of the American Bible Society, during the months of September and October, 1836, were \$14 164 45, viz:—Donations and Legacies from individuals, \$1248 24. Donations from Auxiliary Societies, 2522 26. Remittances from Auxiliary Societies and other sources for Bibles and Testaments, \$10 393 65.

The receipts into the Treasury of the American Tract Society during the month ending November 15th, 1836, were \$8 157 45, viz:—Donations, \$5,031 89. Received for Tracts sold, \$3,125 56

The receipts of the American Tract Society, Boston, during the month ending November 10th, 1836, were \$1,475 50, viz:—Donations 731 93 Sales \$743 57.

A new monthly publication has been commenced in New-York entitled *The Protestant Episcopal Missionary Advocate*, edited by J. C. Summers, of which the first number for November has been received at this office.

The design of the work is stated to be to furnish in connexion with other subjects pertaining to the work of Missions, views and arguments in favor of the establishment of FREE CHURCHES.

For the Gambier Observer.

THE ADVENT OF CHRIST.

In preparation for the approaching anniversary of the birth of our Lord Jesus Christ, "who is God over all, blessed forever," I desire to set before the readers of the Observer some edifying views of that great event—an event so entirely fundamental in the Christian's faith and hope, that he cannot be indifferent to it without indifference to his own soul. I have a sermon by a very eloquent preacher of Christ and valued personal friend, which I think contains views on this subject as striking and impressive, in themselves, as they are beautiful and interesting in the frame-work in which the preacher has exhibited them. The preacher is the Rev. Henry Melville of the Church of England. The whole sermon is very striking. A part only can be inserted in the Observer. Let me ask the reader's close attention to the following extract, which, though written for Easter, is well applicable to Christmas. The sermon is on Phil. xi, 8: *And being found in fashion as a man, &c.*

For nothing do we more admire the services of our Church, than for the carefulness displayed that there be no losing sight of the leading doctrines of the faith. It may be said of the Clergy of the Church of England, that they are almost compelled by the Almanack, if not by a sense of the high duties of their calling, to bring successively before their congregations the prominent articles of Christianity. It is not left to their own option, as it comparatively would be if they were not fastened to a ritual, to pass a year without speaking of the Crucifixion, the Resurrection, and Ascension of Christ, of the Trinity of persons in the Godhead, or of the outpouring of the Spirit. If they be disposed to keep any of these matters out of their discourses, the Collects bring the omitted doctrines before the people, and convict the pastors of unfaithfulness. A dissenting congregation may go on for years, and never once be directed to the grand doctrine of the Trinity in Unity. They are dependant on their minister. He may advance what he chooses, and keep back what he chooses; for he selects his own lessons as well as his own texts. An established congregation is not thus dependent on its minister. He may be an Unitarian in his heart; but he must be so far a Trinitarian to his people as to declare from the desk, even if he keep silent in the pulpit, that "the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." And thus, whatever the objections which may be urged against forms of prayer, we cannot but think that a country without a liturgy is a country which lies open to all the incursions of heresy.

We obey, then, with thankfulness, the appointment of our Church which turns our thoughts specially at particular times on particular doctrines, not at any season excluding their discussion, but providing that, at least once in the year, each should occupy a prominent place.

We would lead you, therefore, now to the survey of the humiliation of the man Christ Jesus, and thus take a step in that pilgrimage to Gethsemane and Calvary, which, at the present time, is enjoined on the faithful.

We bring before you a verse from the well-known passage of Scripture, which forms the epistle of the day, and which furnishes the ground of our strongest arguments against those who deny the divinity of Christ. It cannot well be disputed, whatever the devised subterfuges for avoiding the inferences that St. Paul speaks of the Mediator in three different states; a state of glory, when he was "in the form of God;" a state of humiliation, when he assumed "the form of a servant;" a state of exaltation, when there was "given him a name which is above every name." It is further evident, that the state of glory preceded the state of humiliation; so that Christ must have pre-existed in the form of God, and not have be-

gun to exist when appearing on earth in the form of a servant. Indeed the apostle is inculcating humility, and enforcing his exhortation by the example of the Saviour. "Let this mind be in you which was also in Christ Jesus." You can require no proof that the strength of this exhortation lies in the fact, that Christ displayed a vast humility in consenting to become man; and that it were to take from it all power, and all meaning, to suppose him nothing more than a man. It is surely no act of humility to be a man; and no individual can set an example of humility by the mere being a man. But, if one who pre-exists in another rank of intelligence become a man, then, but not otherwise, there may be humility, and consequently example in his manhood.

We can however, only suggest these points to your consideration, desiring that you may be led to give to the whole passage that attention which it singularly deserves. We must confine ourselves to the single verse which we have selected as our text, and which, in itself, is so full of information that there may be difficulty in giving to each part the requisite notice.

The verse refers to the Redeemer in his humiliation, but cannot, as we shall find, be fairly interpreted without taking for granted his pre-existent glory. St. Paul, you observe, speaks of Christ as "found in fashion as a man," and as then *humbling* himself, so as to become "obedient unto death, even the death of the cross." It will be well that we advance a few remarks on the phrase "found in fashion as a man," before we consider that act of humility here ascribed to the Saviour.

Now the true humanity of the Son of God as a fundamental article of Christianity as his true divinity. You would as effectually demolish our religion by proving that Christ was not real man, as by proving that Christ was not real God. We must have a mediator between God and man; and "a mediator is not a mediator of one," but must partake of the nature of each. Shall we ever hesitate to pronounce it the comforting and sustaining thing to the followers of Christ, that the Redeemer is, in the strictest sense, their kinsman? We may often be required, in the exercise of the office of an ambassador from God, to set ourselves against what we count erroneous doctrines touching the humanity of the Saviour. But shall it, on this account be supposed that we either under-rate, or keep out of sight, this mighty truth of Christianity, that the Son of God became as truly, and as literally, man, as I myself am man? We cannot, and we will not, allow that there was in him that fountain of evil which there is in ourselves. We contend that the absence of the fountain, and not the mere prevention of the outbreak of its waters, is indispensable to the constitution of such purity as belonged to the holy child Jesus. But that he was like myself in all points, my sinfulness only excepted; that his flesh, like mine, could be lacerated by stripes, wasted by hunger, and torn by nails, that his soul, like mine, could be assaulted by temptation, harassed by Satan, and disquieted under the hidings of the countenance of the Father; that he could suffer every thing which I can suffer, except the remorse of a guilty conscience; that he could weep every tear which I can weep, except the tear of repentance; that he could fear with every fear, hope with every hope, and joy with every joy, which I may entertain as a man, and not be ashamed of as a Christian; there is our creed on the humanity of the Mediator. If you could once prove that Christ was not perfect man—bearing always in mind that sin is not essential to this perfectness—there would be nothing worth battling for in the truth that Christ was perfect God; the only Redeemer who can redeem, like the Goel under the law, my lost heritage, being necessarily my kinsman; and none being my kinsman who is not of the same nature, born of a woman, of the substance of that woman, my brother in all but rebellion, myself in all but unholiness.

We are bound, therefore to examine, with all care, expressions which refer to the humanity of the Saviour, and especially those which may carry the appearance of impugning its reality. Now it is remarkable, and could not be without design, that St. Paul uses words which go not directly to the fact of the reality of the humanity, but which might almost be thought to evade that fact. He does not broadly and roundly assert that Christ was man. He takes what at least, may be called a circuitous method, and uses three expressions, all similar, but none direct. "Took upon him the form of a servant." "Was made in the likeness of men." "Being found in fashion as a man." There must, we say, have been some weighty reason with the apostle why he should, as it were, have avoided the distinct mention of Christ's manhood, and have employed language which, to a certain extent, is ambiguous. Why speak of the "form of a servant," of the "likeness of men," and of "being found in fashion as a man, when he wished to convey the idea that Christ was actually a servant, and literally a man?

We will, first of all, show you that these expressions, however apparently vague and indefinite, could never have been intended to bring into question the reality of Christ's humanity. The apostle employs precisely the same kind of language in reference to Christ's divinity. He had before said of the Saviour, "who being in the form of God," If then "the likeness of men," or "the form of a servant," implied that Christ was not really man, or not really a servant, "the form of God" would imply that he was not really God.—The several expressions must have a similar interpretation. And if, therefore, Christ was not really man, Christ was not really God, and what then was he? Neither man, nor God, is a conclusion for which no heretic is prepared. All admit that he was God separately, or man separately, or God and man conjointly. And therefore the expressions, "form of God," "form of a servant," must mean literally God, and literally a servant; otherwise Christ was neither divine nor human, but a phantom of both, and therefore a nothing. So that, whatever St. Paul's reasons for employing this kind of expression, you see at once that, since he uses it alike, whether in reference to the connection of Christ with divinity, or to that with humanity, it can take off nothing from the reality of either the manhood, or the Godhead. If it took from one, it must take equally from both. And thus Christ would be left without any substance—a conclusion too monstrous for that most credulous of all things, scepticism.

† Galatians, iii, 20.

We are certain, therefore—inasmuch as the alternative is an absurdity which waits not re-utation—that when St. Paul asserts of Christ that he was "found in fashion as a man," he intends nothing at variance with the doctrine of the real humanity of the Saviour. He points him out as actually man; though, for reasons which remain to be investigated, he adopts the phrase, "the fashion of a man."

Now it cannot, we think, be doubted that an opposition is designed between the expressions "in the form of God," and "found in fashion as a man," and that we shall understand the intent of the latter, only through possessing ourselves of that of the former. If you consult your Bibles, you will perceive the representation of St. Paul to be, that it was "the form of God" of which Christ emptied himself, or which Christ laid aside, when condescending to be born of a woman. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, (so we render it, but literally it is, "emptied himself") and took upon him the form of a servant." It was, therefore, "the form of God" which Christ laid aside. He was still God, and could not, for a lonely instant, cease to be God. But he did not appear as God. He put from him, or he veiled, those effulgent demonstrations of Deity, which had commanded the homage, and called forth the admiration of the celestial hierarchy. And though he was all the while, God, God as truly, and as actually, as when, in the might of manifested Omnipotence, he filled infinite space with glorious masses of architecture, still he so restrained the blazings of Divinity that he could not, in the same sense, be known as God, but wanted the form whilst retaining the essence.—He divested himself, then, of the form of God, and assumed, in its stead, the form or fashion of a man. Heretofore, he had both been, and appeared to be God. Now he was God, but appeared as a man. The very being who dazzled the heavenly hosts in the form of God, walked the earth in the form and fashion of a man.—Such, we think is a fair account of the particular phraseology which St. Paul employs. The apostle is speaking of Christ as more than man. Had Christ been only man, how preposterous to say of him, that he was "found in fashion as a man." What other fashion, what other outward appearance, can a mere man present, but the fashion, the outward appearance of a man? But if Christ were God, and yet appeared as man, there is perfect accuracy in the statement that he was "found in fashion as a man," and we can understand, readily enough, how he who never ceased, and could not cease to be God, might at one time manifest divinity in the form of God, and, at another, shroud that divinity in the form of a servant.

We would pause yet a moment on this point, for it is worth your closest attention. We are told that Christ "emptied himself," so that "though he was rich, yet for our sakes he became poor."† But of what did he empty himself? Not of his being, not of his nature, not of his attributes. It must be blasphemous to speak of properties of Godhead as laid aside, or even suspended. But Christ "emptied himself" of the glories, and the majesties to which he had claim, and which, as he sat on the throne of the heavens, he possessed in unmeasured abundance. Whatsoever he was, as to nature and essence, whilst appearing amongst the angels in the form of God, that he continued to be still, when, in the form of a servant, he walked the scenes of human habitation. But then the glories of the form of God, these for a while he altogether abandoned. If indeed he had appeared upon earth—as, according to the dignity of his nature, he had right to appear—in the majesty and glory of the highest, it might be hard to understand what riches had been lost by divinity. The scene of display would have been changed. But the splendour of display being unshorn and undiminished, the armies of the sky might have congregated round the mediator, and have given in their full tale of homage and admiration. But, oh, it was poverty that the Creator should be moving on a province of his own empire, and yet not be recognized, nor confessed, by his creatures. It was poverty, that when he walked amongst men, scattering blessings as he trode, the anthem of praise floated not around him, and the air was often burdened with the curse and the blasphemy. It was poverty, that, as he passed to and fro through tribes whom he had made, and whom he had come down to redeem, scarce a solitary voice called him blessed, scarce a solitary hand was stretched out in friendship, and scarce a solitary roof ever proffered him shelter. And when you contrast this deep and desolate poverty with that exuberant wealth which had been always his own, whilst heaven continued the scene of his manifestations—the wealth of the anthem peal of ecstasy from a million rich voices, and the solemn bowing down of sparkling multitudes, and of the glowing homage of immortal hierarchies, whensoever he showed forth his power or his purposes—ye cannot fail to perceive, that, in taking upon him flesh, the Eternal Son descended, most literally from abundance to want; and though he continued just as mighty as before, just as infinitely gifted with all the stores and resources of essential Divinity, the transition was so total from the reaping-in of glory from the whole field of the universe to the receiving, comparatively, nothing of his revenues of honour, that we may assert, without reserve, and without figure, that he who was rich, for our sakes became poor. "In the form of God," he had acted, as it were, visibly, amid the enraptured plaudits of angel and archangel, cherubim and seraphim. But now, in the form of man, he must be withdrawn from the delightful inspections of the occupants of heaven, and act, as powerfully indeed as before, but mysteriously and invisibly, behind a dark curtain of flesh, and on the dreary platform of a sin-burdened territory. So that the antithesis, "the form of God," and "found in fashion as a man," marks accurately the change to which the Mediator submitted. And thus, whilst, in our former showings there is no impeachment, in the phrase, of the reality of Christ's humanity, we now extract from the description a clear witness to the divinity of Jesus; and show you that a form of speech which seems, at first sight, vague and indefinite, was, if not rendered unavoidable, yet readily dictated, by the union of nature in the person of the Redeemer.

† 1 Corinthians, viii, 9.

Missionary and Education Committee.

The Quarterly meeting of the Education and Missionary Committee of the Protestant Episcopal Church, in the Diocese of Ohio, will be holden at Gambier on Monday the 9th of January 1837. Applications for aid from Beneficiaries must be made in writing to the Secretary previous to that day.

JOSEPH MUENSCHER.

Secretary of the Board.

Gambier, Dec 21st. 1826.

The Treasurer of the Missionary and Education Committee acknowledges the receipt of the following sums by the Rev. J. P. Bauman. They were forwarded some time since, and would have had an earlier acknowledgement in a different channel, had they not been received when away from home, and the memorandum of them been mislaid.

From St. Peter's Delaware for	Dom. Miss.	9 42.
	Foreign do	2 10.
	Greek do	22
From St. Philip's, Circleville for	do	5 09.

RELIGIOUS INTELLIGENCE.

THE LATE FOREIGN SECRETARY.—The reader will be pleased with the manner in which Dr. Milnor concludes his last official communication to the Foreign Committee of the Board of Missions.

"This being the last official communication which it will be my duty to submit to the Committee, I avail myself of the opportunity of tendering them my sincere and heartfelt thanks for the generous indulgence uniformly shown me, and the constant co-operation and judicious counsels by which my labors have been aided and sustained. Not a single incident has occurred during my anxious yet delightful connexion with the Committee, which has given me the least cause of complaint; and I relinquish my duties with increased respect and affection for each of its members. I am sensible that I have not done as much, nor done what I have as well, as the noble cause committed to our trust merits, and would have received from an abler incumbent of the office with which I have been so undeservedly honored. I have, however, the pleasing consciousness of having done what I could, and it will add to my satisfaction, if I shall have proved, in any degree, to have met your wishes and expectations.

I pray that the blessing of God may rest on all your future labors, and that my excellent friend, who, in the providence of God, has been called to succeed me, may receive the same friendship and assistance which has been so liberally extended to me."—*Churchman.*

REV. HORATIO SOUTHGATE.—Letters from Syra, addressed to the Rev. Dr. Robertson, state that Mr. Southgate had spent several days at that island, the vessel in which he had sailed from Marseilles having put in there from stress of weather. He was well, and his visit had much cheered the Mission family.—*Spirit of Missions.*

SYRA.—By the last accounts from this station, the press and school were both at a stand, waiting the return of Dr. Robertson, and the arrival of a printer. Rev. Mr. Leves and Professor Bambas were removing to Athens, where it was their intention to complete the Greco-Turkish Bible, hitherto printing at the Mission press.

ATHENS.—Letters received by the friends of the Missionaries, dated in August, state, that at that period, every thing was going on as usual. The health of Miss E. Mulligan which had been long and seriously affected, had much improved. Mrs. Hill, who sailed from this port for Liverpool on the 24th of August, had arrived at the latter place, after a passage of twenty four days, and was to embark at Falmouth on October 3, in the steamboat for the Mediterranean.—*Spirit of Missions.*

The "New York Theological Seminary" went into operation last Monday. A fund of \$60,000 or more has been raised for its establishment and support, and a suitable edifice is about to be erected for its accommodation on Jackson avenue, in the upper part of the city.—*Mercury.*

We understand that the Rev. Dr. Macauley and the Rev. Henry White, of this city, have accepted their appointments as professors in the N. York Theological Seminary, and that the Institution will probably commence operations in a few days.—*N. Y. Observer.*

CHURCH OF ENGLAND SCHOOL AT LIVERPOOL.

Liverpool, Sept. 5.—This morning a good deal of interest was excited by the ceremony of laying the foundation stone of a new school attached to the Church of England, caused by a difference between the clergymen of the establishment and members of the new town council, on the subject of the introduction of the Irish system of education into the public schools of the former. When the council determined upon adopting the Irish system of education in their schools, a meeting was called and a public subscription was entered into, which in a few weeks amounted to £10,000, for the purpose of founding new schools. The assemblage which congregated to witness the proceedings amounted to 20,000.

At ten o'clock the children attached to the Church of England began to assemble in the yard of St. Peter's church, and, shortly after, the procession began to move, headed by the members of the Tradesmen's Conservative Association, accompanied by banners and suitable inscriptions, followed by the members of the Operative Conservative Association. Then followed the children, amounting, it was calculated to nearly three thousand of both sexes. The procession was closed by forty clergymen, dressed in their canonicals, preceded by the Rev. Rector Brooks; who was supported on his right by Sir Thomas Brancaster, and on his left by James Aspinall, Esq. (the ex-mayor) who acted in the capacity of treasurer. The site of the intended new building is in Bond street, at the north end of the town, in the midst of a very numerous and constantly increasing labouring population. The procession having reached the ground, the superscription of the plate was read, and the plate was then placed over the stone.—James Aspinall, Esq. then presented a silver trowel to the Rev. Rector, with a suitable address. The Rev. Jonathan Brooks then said, that his first duty was to express the pride, and satisfaction which he felt in executing the trust which the committee had been pleased to confer on him. Liverpool, from being a small town, had risen during the last century to a high rank in the scale of commercial cities, while in the number and extent of her institutions she had been surpassed by none. Her benevolence and liberality had kept pace with the increase of her wealth and in administering to the wants and sufferings of those who were laboring under distress or sickness, she proved that assistance was not asked in vain. But the occasion which had given rise to the present meeting had displayed another feature in the character of the town—it had shown that it could rise at the call of religion as well as of humanity, to assert the principles of that sacred faith in which they were all interested—in which they were all brethren. It had proved that while they were actively engaged in the business and pursuits of this life, they were by no means insensible to the more important business of eternity. How stood the case as regarded the town council and these schools? The present town council, at the sug-

gestion of their education committee, resolved to admit the system of education which prevailed in Ireland into their schools. That system might suit the peculiar circumstances of Ireland, and might be found to work well. It was a kind of compromise entered into between protestant presbyterian, and catholic, in order to bring the children of their respective modes of worship harmoniously together. But the Bible was sacrificed for the purpose of producing this result. The Irish system had been introduced into this town, where it was not wanted, where it did not apply, and therefore he could not help saying, that so long as that system continued in operation, the Bible was virtually excluded from the schools of the corporation. The march, of intellect, as it had been called, was progressing with giant strides; but while educating the people he trusted they would never permit a spurious philosophy to interfere with the word of God. After a few other observations the reverend gentleman concluded by hoping that God would prosper their undertaking; after which the ceremony of laying the stone was gone through by the reverend gentleman, and shortly after the meeting separated.—*Brit. Mag.*

SUMMARY.

Cincinnati, Nov. 28.—It is with pain we announce that the Hon. Geo. L. Kinnard, who was so badly scalded a few days ago, on board the Steamboat Flora, died at the hospitable dwelling of Gen. Lytle on Saturday evening last, and was buried yesterday afternoon with distinguished marks of respect.

Mr. Kinnard was aged about 35 years, and was a highly respectable member of Congress from Indiana. His death is rendered the more distressing, as we understand he was on his way to Philadelphia with a view of being married to a lady in that city, whom he intended taking with him to Washington. The affliction will be painful to her in the extreme.—*Whig.*

By the provisions of the Deposit Law, the first instalment of the surplus revenue is to be paid to the States on the first of January next, the second on the first of April, the third on the first of July, and the fourth on the first of October. Previously to receiving any portion of this money, the States must declare their assent to the act of Congress, and must appoint some agent to receive the money in their behalf.

The St. John's (New Brunswick) Observer, of the 25th November, says:—"At a convention held at King's College (University of Windsor) Nova Scotia, the degree of D. C. L. was conferred upon the Rev. Samuel E. Arnold, A. M. President of the Institute, and Rector of Christ Church Bordentown, New Jersey, U. S."

The Legislature of Vermont has incorporated a Rail Road Bank to be established at Rutland with a capital of \$250,000, with a condition that the stockholders shall take an equal amount of stock in a rail road, to be established from Rutland to Whitehall.

Nabant Bank.—The Salem Gazette states that owing to several heavy failures in Lynn, the Nabant Bank of Lynn suspended specie payments last Saturday. A meeting of stockholders, is to be held on the 5th of December for the purpose of examining into the affairs of the Bank.

Destruction of Forest Trees.—Between three and four millions of pine trees have been destroyed in the German forests by an insect called the *Scolytus Destructor*. Multitudes of elm trees in Dunkirk, Calais and Boulogne, have been destroyed by the same insect.—*Silk Culturist.*

FOREIGN.

LATEST FROM SMYRNA.—By the brig Potomac Capt. Hitchcock, we have received Smyrna papers to the 1st of October.

The health of that city continued good. In Constantinople the Plague was manifesting itself with some violence. It also prevailed at Salonica.

The English fleet still remained in the neighborhood of Smyrna.

Mrs. Sarah L. Smith, wife of Rev. Eli Smith, American missionary at Beyroot, died at Smyrna, September 30th.

Two Greeks were executed at Smyrna, September 28th, having been concerned in the robbery and murder of one of their countrymen. Others were expected to share the same fate.

M. Goux first Lieutenant of the French ship of the line Triton, was killed in a duel on the 22d September by M. de Rossamel, commander of the brig of war Sylph. The Journal de Smyrna, speaking of this event says:—"And surely these same Turks, whom we do not hesitate to characterize as most ignorant and barbarous, would be altogether ashamed of a custom which still retains the ferocity of the middle age, and which is a disgrace to humanity."

Smyrna, Nov. 30.—We must add another to our catalogue of crimes or accidents. The Sardinian brig, St. Bartholomew, arrived here in distress a few days since, the Captain having intentionally, it is said, set fire to a barrel of Gunpowder, by which the vessel was much damaged, and himself, and the second in command were killed.

We have not heard that the Scriptures and other books have actually been burnt in Smyrna, but the Greeks have been required to deliver over to the priests all their books, scientific, historical, &c., published at the missionary presses. Of course, new books will be wanted for their schools.

Constantinople, Sept. 24.—Russia is prosecuting with indefatigable ardor the war against the indomitable hordes of the Caucasus, who defend their territory inch by inch against the invaders. More than 100,000 Russian troops are employed in this service, from which it is inferred that the campaign will not pass away without their gaining some important advantages.—*Mercury.*

The Russian Prince, Galitzin, died at Paris a few days ago.

The Garden of Plants at Paris, has been gradually increased during the last forty years, until it now extends over a surface of 84 acres. On the 1st of January last it contained about 526,000 specimens of the animal, vegetable, and mineral world. There are in the gardens, hot-houses and conservatories, upwards of 10,000 different species of trees and plants.

The Archbishop of the Oriental Greek Church of Stramitrowicz, who is at the head of all the believers in this creed in the Austrian States, amounting to about 2,500,000 souls, died lately under the following remarkable circumstances. The Princess of Servia having arrived at Semlin went to visit him, and was received at Stramitrowicz with great pomp. As a testimony of her gratitude, she presented to the Prelate a shawl of velvet, embroidered with gold, which he received with a declaration that it should be deposited with him in the tomb. That very night he was struck with a fit of apoplexy, and died in a few hours.—*French paper.*

Phœnician language.—Professor Gesenius has announced his intention to publish, in a quarto volume, all the remains of the Phœnician language known to be extant, whether on marbles, gems, medals or papyrus, with translations and dissertations concerning the language. It is to be issued about the commencement of the coming year, from the press of Vogel, at Leipzig. To the antiquarian and biblical student the work will be a desirable acquisition. The professor says, since the year 1817 many inscriptions have been collected at Carthage and in the neighborhood which are deposited in the museums at London, Leyden, Copenhagen and Naples. These have been carefully examined, those at London and Leyden by himself, and the others by antiquarians whom he pronounces to be competent to the task. Some of them in the Phœnician character had previously been read, but it was not until the spring of 1835 that he succeeded in deciphering the Nubian inscriptions, which are in a different character.—*Philadelphia Observer.*

SUBSCRIPTIONS RECEIVED.*

Circleville.—Mrs. A. E. Leonard, \$2 00.
Columbus.—Mrs. T. Backus, \$2 00.
Gambier.—W. C. Curtis, \$2 00, J. S. Sawyer, \$2 00, E. Brown, \$2 00.
Lancaster.—William J. Reese, \$2 00.
Norwalk.—Eben. Boalt, \$2 00, Charles L. Boalt \$3 50.
Parkman.—Russell Williams, \$2 00.
Tremont, (Ill.)—P. Flagler \$2 50.

* The subscriptions acknowledged from week to week in this manner are for volume 7th. For monies which may be received for previous volumes receipts will be sent to individual subscribers.

POETRY.

From the Am. Baptist and Home Miss. Record.

Jewish Origin of the Celebrated Popular Legend
"THE HOUSE THAT JACK BUILT."

The following most curious article is translated from the London Congregational Magazine for January, 1831.—As the occupations and pleasures of childhood produce a powerful impression on the memory, almost every reader who has passed his infantile days in an English nursery, recollects the delight with which he repeated that puerile jingling legend—"The House that Jack built." Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolic hymn, sung by the Jews at the feast of the Passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me, and as it may not be uninteresting to your readers, I will furnish them with a literal translation of it, and then add the interpretation as given by P. N. Leberecht, Leipzig, 1731. The hymn itself is found in *Sopher Haggadah*, fol. 23.

1. A kid, a kid my father bought
For two pieces of money :
A kid, a kid.
2. Then came the cat, and ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
3. Then came the dog, and bit the cat
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
4. Then came the staff, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
5. Then came the fire, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
6. Then came the water, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
7. Then came the ox, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
8. Then came the butcher, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
9. Then came the angel of death, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.
10. Then came the Holy One, blessed be He!
And killed the angel of death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought :
For two pieces of money :
A kid, a kid.

The following is the interpretation :—
1. The kid, which was one of the pure animals, denotes the Hebrews.
The father by whom it was purchased is JENAHAN, who represents himself as sustaining this relation to the Hebrew nation.
The two pieces of money signify Aaron and Moses, through whose mediation the Hebrews were brought out of Egypt.
2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.
3. The dog is symbolical of the Babylonians.
4. The staff signifies the Persians.
5. The fire indicates the Grecian Empire under Alexander the Great.
6. The water betokens the Roman, or the fourth of the great monarchies to whose dominion the Jews were subjected.
7. The ox is a symbol of the Saracens who subdued Palestine, and brought it under the caliphate.
8. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.
9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.
10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks; immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long expected Messiah.—*Churchman*.

JUVENILE.

I DON'T SEE WHY.

I know a little girl who has a very pleasant home, and the very kindest of parents, and who is yet often discontented and unhappy. She pouts her lips and throws her arms about and sulks, and stamps with her feet, and makes a strange noise in her throat, between a growl and a cry. It is not because she has not enough to eat of good, wholesome food, nor because she has not time to play, and playthings in abundance, and brothers to play with her. She is not blind, nor lame, nor deformed in any way; but has health and strength, and every thing which any little girl could wish to make her happy in this world, except a good heart.

What was it that made her fretful? Why, she had a kind mother, who told her what she must do, and what she must not. I will tell you what I heard.

"Caroline, you must not take my scissors, my dear."
"Why, mother, I have no scissors, to cut off my thread," said Caroline, pettishly.

"Well, my dear, I will give you a pair, but you must not take mine."

"I am sure I don't see why, it's only just to cut off my thread."

The scissors were of the finest kind, and highly polished, and Caroline's mother knew that it would soil them if she should handle them with her moist hands; and that if she had them once, she would want them again. Caroline's business was to obey cheerfully, whether she saw the reason why or not.

"Caroline, my dear, you must not climb up on the chair to reach your work. You must ask some one to get it for you."

"I am sure I don't see why. It is less trouble to get it myself, than to ask somebody for it."

"Very well, my child, you shall do it your own way, and see."

That very afternoon, Caroline mounted a chair to get her work. She reached too far, and over went the chair, and Caroline with it. Her work was scattered over the floor—the needle book in one direction, and the thimble in another, and the spools, in another, and what was worse than all, her head struck the edge of the door, and a large gash was cut in her forehead. She cried sadly, and did not get over her hurt for weeks. Was it less trouble to get it herself?

If she had trusted her mother, she would have saved herself all this pain; but for the sake of knowing the reason why she should not get upon the chair, she cost herself a severe wound, and a great deal of shame and sorrow.

It is a good rule through life, to do what God requires us to do, whether we see why or not. One of the things he requires us to do is, to obey our parents. Eph. vi. 1.—Col. iii. 20.—*Youth's Friend*.

From the Pearl for 1837.

WISHES.—By Mrs. ANNA BACHE.

Julius.—I wish I were a comet
To sparkle in the sky;
And have the looks of all the world
Admiring me on high.

Emily.—I'd rather be a taper,
To cheer the winter night;
And shine on happy faces,
Rejoicing in my light.

Julius.—I wish I were Niagara,
Adown the rocks to roar;
And have my glorious waters
With rainbows crested o'er.

Emily.—I'd rather be a streamlet,
To ripple through the wood,
And cherish the sweet flowers
That deck my solitude.

Julius.—I wish I were an oak tree,
To lift my lofty form
Against the winds of winter,
And battle with the storm.

Emily.—I'd rather be a snow-drop,
The pretty, modest thing,
That always brings good news to us,
Sweet harbinger of spring!

Julius.—I wish I were a stout ship,
Across the seas to go
And bear Columbia's thunders
Against a gallant foe.

Emily.—I'd rather be a life-boat,
To ride the stormy wave;
It may be glory to destroy
'Tis happiness to save.

Mother.—Right, Emily—and Julius,
Though man abroad may roam,
While woman's quiet duties
Are better learnt at home;
This truth my dearest children,
On memory ever bind—
None but the good and useful
True greatness ever find.

TEMPERANCE.

For the Gambier Observer.

AN OFFERING TO THE TEMPERANCE CAUSE.

[CONCLUDED.]

This great army can be reduced and we can prevent its increase by persuading those who manifest a disposition to join it that they can gain nothing by a union with men who are devoting themselves to ruin and infamy and death. But let us be in earnest to check the ravages of this insatiate enemy of our race, let us do all in our power to give the death blow to this cruel and relentless monster—the temporal and the eternal enemy of the soul.

We are all anxious, I trust, to relieve the miseries and the woes of our fellow men. Who would not hurry to the bed side of the sick to minister advice, or assistance, or consolation? If the house of a neighbor was on fire and the family were threatened with destruction, what man is there among us who would not use every exertion to save a fellow creature from a cruel and painful death? Oh let us then awaken to the miseries of those who are under bondage to this, the worst species of slavery known to man, and let us place before them a shield that may defend them from the attacks of their enemies from without, and arm them with sound principles that they may resist the more insidious and treacherous foe within.

If we can reclaim but one unhappy being from this bondage and restore him to himself, to society and to his God, we shall gladden our own hearts, we shall cause our friends and neighbors to rejoice, and the angels in the realms of glory will strike a higher note of praise at the repentance and the return of the prodigal to the consolations of his father's house. A life of intemperance is frequently ended by a death of shame. The most abandoned criminals have acknowledged that they owed the desperate energy by which they were enabled to triumph over the finer feelings of our nature and imbrue their hands in the blood of their fellow men, to the use of ardent spirits. Yes, my friends the most atrocious crimes have frequently been committed while the individual who committed them was under the influence of an intoxicating liquor. Witness the fact that Alexander at a banquet while under the influence of wine threw the javelin at his friend Clitus to whom he had been greatly indebted. Yes, Alexander killed the friend of his bosom when he had stupified his reason in the drunkard's cup. What shall we say of the condition of those who have terminated a life of intemperance by laying violent hands on their own lives. Yes, it is a fact that many of our unhappy fellow mortals end their days by hurrying uncalled and unbidden into the presence of the searcher of hearts. They become from the force of habit so wedded to their favourite lusts that they cannot break off from their accustomed indulgence, they know of no power that

they can call to their aid, and in a moment of desperation they close their own career and rush into the eternal world with all their sins and imperfections on their heads.

An untimely death also from the effects of disease is the common portion of the poor miserable drunkard, who spends his "money for that which is not bread and his labour for that which satisfieth not." Who would not shrink from the ravages of sickness and disease? Who would not shun the effects produced by the power of the maddening bowl, as they would the sting of the scorpion or the fangs of the rattle snake. And yet it seems that disease in some form or other is the inevitable portion of the poor miserable votary of intemperance.

And still he is absorbed from day to day in the indulgence of a depraved sensual appetite without thought or care for the future, all his means expended on the gratification of a solitary, selfish vice, yes, we repeat it, the confirmed drunkard is of all beings the most selfish, he will strip his family of every comfort, he will take the furniture out of his house, he will deprive his children of clothing, he will suffer his property to be seized for debt before he will exert himself to save his family from misery and ruin: he sees that desolation attends his path here and destruction hereafter, and yet he will not dash from his lips the intoxicating cup. But what are all the temporal miseries which the drunkard inflicts upon himself compared with those eternal woes which will be his portion when he is called away from the scenes of time. "Indignation and wrath, tribulation and anguish await every soul of man that doeth evil." Here the intemperate may revel in dissipation and enjoy their short career of sensual enjoyment, but in the kingdom of peace and holiness they cannot enter, they are excluded, we had almost said by man, for it is the word of God who cannot lie that the drunkard shall not enter into his presence. I had almost forgotten a fact which is of common occurrence, that blighted hopes and withered expectations, lead men into intemperate habits; they cannot endure trials and afflictions, they have no stay to lean upon in the hour of trial and misfortune, and they bury for a time the remembrance of their cares by stupefying their senses in the cup of intemperance. Oh if the grace of God and the knowledge of the Gospel were more widely diffused, if men understood that God is always ready to hear their cry for pardon and peace, we should see them anxious to cling to the cross of Christ, willing to listen to the glad sound of life and salvation. My friends, we have no confidence that without this grace you can bring your designs to good effect. We pray you earnestly to look upward for a blessing and downward for the fruit. We entreat you not to relax in your exertions, but continue to agitate the question, continue to inculcate Temperance principles as a preparative to receive the grace of God.

You are aiding the labors of the minister of the Gospel, you are doing what you can to raise your fallen fellow man to his original dignity, and you will we trust have the pleasing satisfaction of finding your labours brought to a successful issue. What then remains for me but to endeavour to impress upon every heart the importance of attending to the admonition of the Evangelic prophet—"Let the wicked man forsake his way and the unrighteous man his thought; and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon."

APPROBATION OF TEMPERANCE SOCIETIES BY A ROMAN CATHOLIC BISHOP.
The following interesting letter from Dr. Doyle, Roman Catholic Bishop of Kildare, and Leighlin, has been addressed to the Secretary of the Dublin Temperance Society.

"Sir—I shall do all I can to aid your society, for how can I, or how can any clergyman engaged in sowing the Gospel seed, be truly solicitous for its growth and increase, unless we be anxious to prepare the ground in which it is sown! Temperance Societies are in a league of brotherly love against a vice, which at this day is the greatest obstacle to the propagation of Gospel truth, and of pure and undefiled religion.

"(Clergymen, of whatever creed, labour to enforce the divine morality of the Gospel, they often complain, and justly, that their labours in the pulpit are not seconded abroad by heads of families, even by those whose lives are blameless; but here are societies whose active members are cordially united, without danger of jealousy or division, in seeking to stem a torrent of iniquity, which, like the mountain flood, is gradually covering this portion of the Lord's vineyard. No person whose attention is directed to public morals, can fail to see, and almost touch the evils of drunkenness. Disease, poverty, and even death, in its most ignominious shape, grow naturally and quickly out of drunkenness. This vice enters like oil into the bones of man, and is transmitted as an inheritance of woe to his children, it wastes his property, enfeebles his mind, and breaks down his frame, exposes his soul to almost certain perdition, and ruins his posterity; how, therefore, can any clergyman who labours to establish the kingdom of God in the hearts of his people, fail to rejoice when he sees good men of all classes come forward, zealously and disinterestedly, to assist him in turning away their less fortunate brethren from this most absorbing vice, that root of all evil in Ireland—*excessive drinking*! I call it the root of all evil, for verily, I don't know any vice, that has not its origin in drunkenness, or does not receive increase from it.

"I am not competent to judge—I do not stop to inquire whether the means employed by Temperance Societies are those of all others best calculated to promote the end in view;—most probably they are the very best of all means at present practicable—but even if they were not, and if these societies did not present to us a proof of their efficacy, a great portion of the American people, and not a few of our own, reclaimed from drunkenness, yet, in my opinion, they deserve, on their former merits, our best support; for your rules are good—they are unmixt with evil—their excellence and perfection are their only reputed faults, but certainly we believe that the 'kingdom of heaven is taken by violence, and that the violent bear it away,' should not lightly reject a mode of reforming public morals, whose only imputed fault, is, that it offers violence to passion or

guilt, or proposes to men the perfection of living soberly and justly in the world."—*Episcopal Recorder*.

BEWARE OF THE DESTROYER.

The history of Jesse Biedsoe, who recently died at Nacogdoches, in Texas presents a striking example of ruined greatness. He began his career as a lawyer and statesman, in Lexington, Ky. where he was the chief and formidable rival of Clay. He was at different periods a member of the State Legislature, and a Senator in Congress, Law Professor of Transylvania University, and Chief Justice of the Supreme Court of Kentucky. No man stood higher in the State as a politician and jurist than he did; and none except Clay, ever wielded with such entire mastery and control the judgments and feelings of his auditors when speaking. Yet, with all his greatness, the spirit of intemperance seized upon him, dried up his understanding, and he died a miserable outcast and wanderer. —*New Orleans Bulletin*.

MISCELLANY.

A MARRIAGE FEAST AMONG THE NESTORIANS.
Extract from the Journal of Doctor Grant at Oormiah (Persia) published in the Missionary Herald for December.

Believing it expedient to avail ourselves of all suitable opportunities to cultivate an acquaintance with the people we accepted an invitation from a very respectable Nestorian of the village of Carabash, about a mile from the city, to attend a wedding, or rather a wedding party. The marriage had taken place in the church before day. We reached the village about ten o'clock, A. M., and were conducted into a large room, which was soon filled to overflowing. We were followed by the music of a large drum and a wind instrument, the sound of which resembled the bagpipe, and also by a singer with a simple stringed instrument, which was played like the violin. Our bishop believed it to be the same as one of the stringed instruments of David. Wine was continually passing and a great variety of fresh and dry fruit was set before the company. There were present near two hundred men who formed two rows half around the room. They were seated on their carpet and had a cloth spread before them for their table. We were accommodated with an oblong tray about four feet long, having a flat bottom, and elevated to a height corresponding with our seats. At the end of an hour the fruit gave place to perhaps two hundred dishes filled with rice, curry, chickens, fricasees, pilaws, etc. of twenty or more varieties. Some three hundred loaves of bread, two feet long and one broad of the thickness of thin pye-crust were spread before us, answering the purposes of plates, napkins and food. The soups were eaten with wooden spoons, which would contain about as much as an ordinary tea-cup. The other articles were passed and received with the fingers, there being neither knives nor forks used. After this course, which had occupied another hour, thanks were returned by the bishop who had asked a blessing at the commencement. A man then carried a pole around the room on which were suspended fruit, beads, and other trinkets, intimating to the company that the time had arrived for making the presents usual on such occasions. He also exhorted them to liberality, from the consideration of the presence of the bishop and ourselves, as well as the excellency of the feast. The ceremony closed by a long benediction over the cloak of the bridegroom. Such feasts are continued from three days to a fortnight, according to the wealth and disposition of the parties. Some persons expend all their property on a single wedding. The presents are given by the bridegroom as a dowry for his wife.

A DANDY IN THE BACKWOODS.

[Scene in a Hotel in Tennessee.]

Dandy—(drawing off his boots, picking his teeth, and smoking a cigar)—"Landlord, I want to go to bed!"
Landlord—"Certainly; whenever you please sir."
"But I want a room to myself, sir!"
"I do not know how that will be," replied the landlord; "my house is full, and I shall be compelled to put you in a room with some of these gentlemen."
"I can't go to it, sir!" replied the dandy, strutting up and down; "never sleep in a room with any body, in my life sir! and never will—must have a room, sir!"
The landlord now laughed outright at the airs of the coxcomb, and then said very good humoredly.
"Well, well, I'll go and talk with my wife, and see what she can do."

"My dear," said the landlord, as he entered the supper-room, "there's a man who says he must have a room to himself."

"What, that greedy little man in corsets!"

"The same."

"Set him up in a room!" exclaimed the landlady.

"He is a trifling fellow," said the landlord, "but if we can accommodate the poor little man, we had better do so."

The lady professed her readiness to discharge the rights of hospitality, but declared that there was not a vacant apartment in the house.
"Give him my room, aunt," said the landlady's pretty niece. "I will sleep with the children, or any where you please." The young lady was a visitor, and a great favorite, and the elder lady was altogether opposed to putting her to any discomfort, particularly on account of such a rude man. But the niece carried her point, and arrangements were made accordingly.

In a few minutes the exquisite was conducted by the landlady to a very handsomely furnished apartment in the back part of the house. Every thing there was of the newest and best kind. A suit of curtains hung around the bed, the counterpane was white as snow, and the bed-linen was fresh and fragrant. The dandy walked round the room, examining every thing with the air of a man who fancies his life in danger from some contagious disease, or venomous reptile. He then threw open the bed clothes and after inspecting them exclaimed, "I can't sleep in that bed!"

"Why not sir, inquired the astonished landlady.
"It's not clean? I can't sleep in it!" repeated the dandy, strutting up and down with the most amusing air of self-importance, "I wouldn't sleep there for a thousand dollars!"

"Take care what you say," said the landlady, "you are not aware that I keep the best house in all this country, and that my wife is famed for the cleanliness of her house and beds!"

"Can't help it," replied the dandy, very deliberately surveying himself in a mirror, "very sorry sir—awkward business to be sure—but to be plain with you, I won't sleep in a dirty bed to please any man."

"You won't won't you?"

"No sir, I will not."

"Then I will make you," said the landlady, and seizing the astonished dandy by the back of the neck, he led him to the bed, and forced his face down upon it—"look at it," continued the enraged Tennesseean, "examine it—smell it—do you call that bed dirty, puppy!" Then going to the door, he called a servant to bring a horse-whip, and informed the terrified dandy, that unless he undressed and went to bed immediately, he should order his negro to whip him. In vain the mortified youngster promised to do all that was required of him, the landlady would

trust nothing to his word, but remained until his guest was disrobed, corsets and all, and snugly nestled under the snow white counterpane.

It was nearly breakfast time when the crest fallen stranger made his appearance in the morning. To his surprise, his steed, who had evidently fared as well as himself, stood ready saddled at the door.

"Pray, sir," said he to his host, in a humble tone, and in a manner which showed him at a loss how to begin the conversation, "pray, sir, at what hour do you breakfast."

"We breakfast at eight," was the reply, "but the question is one in which you have little interest: for you must seek a breakfast elsewhere."

"Surely my dear sir, you would not treat a gentleman with such indignity!"

"March!" said the landlady.

"My bill."

"You owe me nothing, I should think myself degraded by receiving your money."

In another moment the self-important mortal who the evening before had ridden through the town with such a consciousness of his own dignity, was galloping away, degraded, vexed and humbled.

REMARKABLE CIRCUMSTANCE.—David Thompson, who fought eighty years ago at the siege of Fort William Henry, when it surrendered to the French under Montcalm, died lately at Easton (N. H.) at the age of 100 years.—His grandmother was Mary Houghton, who died in 1708, aged 103. It is related of her by the Lowell Courier, that at the sinking of Port Royal in Jamaica, by an earthquake, she clung to the sill of her house, floated away on it, and was taken off by a vessel safe, when all but three of the inhabitants of that ill-fated town perished in the ruins. Several years had elapsed after the disaster, when there came to the tavern in Dorchester (N. H.) where she served as a waiting woman, a traveller, whom she instantly recognized as her husband. He was at sea when their house was sunk, and had never before received tidings of her.—*Cincinnati Gaz.*

THE HUMAN COMPLEXION.

I thought it remarkable, that though most of the male Indian deities are of a deep brown color, like the natives of the country, the females are no less red and white than our porcelain beauties, as exhibited in England. But it is evident, from the expressions of most of the Indians themselves, from the style of their amatory poetry, and other circumstances, that they consider fairness as a part of beauty, and a proof of noble blood. They do not like to be called black, and though the Abyssinians, who are sometimes met with in the country, are very little darker than they are themselves, yet their jest books are full of taunts on their charcoal complexion. Much of this has probably arisen from their having been so long subjected to the Moors, and other conquerors, originally from northern climates. India, too, has been always, and long before the Europeans came hither, a favorite theatre for adventurers from Persia, Greece, Tartary, and Arabia, all white men, and all in their turn possessing themselves of wealth and power. These circumstances must have greatly contributed to make a fair complexion fashionable. It is remarkable, however, to observe how surely all these classes of men, in a few generations, even without any intermarrying with the Hindoos, assume the deep olive tint, little less dark than a negro, which seems natural to the climate. The Portuguese natives form unions among themselves alone, or, if they can, with other Europeans, and yet have they, during a three hundred years' residence, become as black as Caffres. Surely this goes far to disprove the assertion, that climate alone is insufficient to account for the difference between the European and the negro. It is true, that in the negro are other peculiarities to which the European colonists show no approximation, and which undoubtedly do not appear to follow so naturally from the climate, as that swarthy complexion which is the sole distinction between the Hindoo and the European. But if heat produces one change, other peculiarities of climate may produce other and additional changes: and when such peculiarities have three thousand or four thousand years to operate in, it is not easy to fix any limits to their power. I am inclined, after all, to suspect that our European variety leads us astray in supposing that our own is the primitive complexion, which I should rather suppose was that of the Indian, half-way between the two extremes, and perhaps the most agreeable to the eye and the instinct of the majority of the human race. A colder climate, and a constant use of clothes, may have blanched the skin as effectually as a burning sun or nakedness may have tanned it. Thus, while hardship, additional exposure, a greater degree of heat, and other circumstances with which we are unacquainted, may have deteriorated the Hindoo into a negro, opposite courses may have changed him into the progressively lighter tints of the Chinese, the Persian, and the European.

[BISHOP HEBBER.

ANCIENT BIBLE.—One of the greatest curiosities now exhibited in London is the Latin version of the Bible, used by Charlemagne. It is said to be the most ancient and beautiful Latin manuscript of the Bible extant. The version is that of St. Jerome, and the whole is written on vellum, by Alcuin Abbot, his celebrated English preceptor.—*Presbyterian*.

COTTON AND LINEN.—Many people we suspect are not aware that cotton next the skin is not only warmer in winter than linen, but also cooler in summer, as well as more healthy. The English residents in India have their shirts and sheets all made of cotton, as well for coolness as for health. It is far preferable to linen in our changeable climates.—*Presbyterian*.

A gentleman subject to the visitations of thieves in his orchards, procured from a hospital the leg of a subject which he placed one evening in his garden, and next morning sent the crier round the town to announce that "the owner of the leg left in Mr. —'s grounds might receive it on application." He was never robbed again.—*Presbyterian*.

WHY THE STATE SHOULD EDUCATE.—Without intelligence wealth is often a curse instead of a blessing to the possessor. But the diffusion of knowledge, will ultimately save three or perhaps ten times as much as it costs, by its moral effect upon the habits and custom of society.—*Presbyterian*.

THE OBSERVER

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